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THE

JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by
J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.
C. S. Mallinath Jain.

OFFICE OF THE REGISTRAR OF ... 16 DEC 1925 ... MADRAS

Vol. XXI. No. 9. MADRAS SEPTEMBER 1925. WHOLE No. 248.

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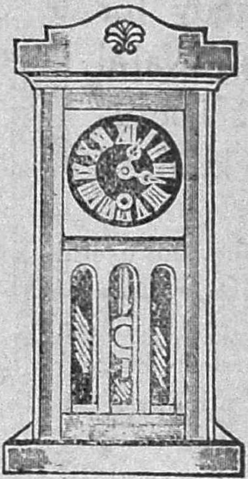

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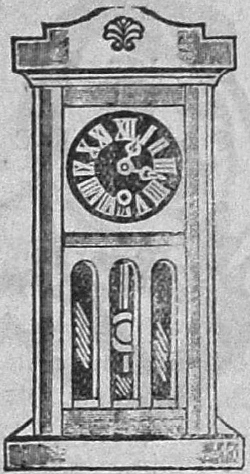

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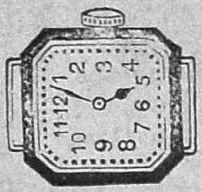

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THE JAINA GAZETTE

VOL. XXI. No. 9. | MADRAS SEPTEMBER 1925. | WHOLE No. 243.

The amplitude of a soul is measured by the love it possesses.

—*St. Bernard.*

OUR LAST TIRTHANKARA.

IT is a patent fact that every man, in order to leave some substantial work after his short worldly career, should have some ideal of his own; and in accordance with this principle the Jains regard Nirvana, or the perfection of soul as the only ideal of human life. Nirvana, as explained in the Jain philosophy is the goal of a man's life, at which every man aims, and which is attained rarely and with difficulty. But that "man is an easy-going animal" is a well-tried maxim containing, in short, the substance of vast human experience. To imitate is natural, and we are likely to do things that we see others do; for this reason every man should have some great ideal before his mind, in accordance with which he may lead his life. What every man should aim at is the achievement of a truly noble life, and imitation secures this to a large extent. "Nothing is more important," says Blakie, "towards the achievement of a noble life than an imagination well-decorated with heroic pictures; in other words, there is no surer method of becoming great and good than an early familiarity with the lives of great and good men. No sermon is so effective as the example of a great man. Here we see the thing done before us,—actually done,—a thing of which we were not even dreaming, and the

voice speaks forth to us with a potency like the voice of many waters, 'Go though and do likewise.' Let us therefore turn our imagination into great picture-galleries of the heroic souls of the glorious past, and fix our ideal upon one of them."

Our Jain literature abounds in examples of such heroic souls; but there are twenty-four Stars shining above all, who go by the name of the Tirthankaras or the Arhats; and in the present sketch an attempt has been made to familiarise the reader with an account of the worldly career of Lord Mahavira, the last of them.

The noble appellation, Arhat, is applied to a soul, who has a perfect knowledge of all things; who has conquered the wordly passions; who is worshipped by all; who has preached the truth; and who resembles the Supreme Being in His perfect state. Vardhamana or Mahavira, as commonly known, was the last or the twenty-fourth of these Arhats.

* Siddhartha, the father of Mahavira, was a king of the Ikshvaku family, and belonged to the class of the Kashyapas. He was a ruler of a vast country in the north of India, which was known by the name of Pavan. His capital was Kundalapura, a big populous city near Magadha; and it was at this place that Mahavira was born about 75 years before the end of the fourth Kal. It is observed that He was born on the thirteenth day of the later half of Chaitra. Trishaladevi or Priyakarni, the mother of Mahavira, was a woman possessed of high virtues and noble qualities of the head and the heart. In some Jain Shastras, Mahavira is known as a Gnatiputra. The Buddhist literature knows Him by the name of Nataputta. There is no difference between these two words except that the former comes from Sanskrit and the latter from Prakrita.

It is stated in the Kalpa Sutra that Mahavira was married to a princess known as Yashoda Devi, the daughter of a king of

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* The author of Kalpa Sutra, a work in Prakrit—Magadhi language, gives a short sketch of the life of Mahavira: and according to him, Mahavira, leaving His long and happy divine life, only for the good of the world and attainment of Nirvana, came to this world as a Tirthankara. According to "Mahavira Charitra," a great Jain Historical work, He was born eight times before He became a Tirthankara. The author also gives a detailed list of His previous births.

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Samveer. She gave birth to a daughter who is known as Anorja of Priya-Darshana. She was married to Jamali,,a pupil of Mahavira, and gave birth to a daughter called, Sheshvati or Yashosvati.

About the early life of Mahavira, we know only that he was educated in the palace of the king, that he lived with his elder brother and led a pious life ; and that he was a most promising youth from his very boyhood. It was in the twenty-eighth year of his life that He lost his parents, and for the next two years he had to live in the Palace with his elder brother, Nanda-Vardhana. It was in his thirtieth year, when He was quite a youngman, that He was disgusted with the world and regarded it only as a work of Maya. In that very year He left his Palace, and became a Jain Yogi or Sanyasi. His renunciation of the world excited the admiration and respect of His subjects.

A long account of His Severe penance and the consequent attainment of Divine knowledge (Kevela Gyana) is given in the Jain Shastras.

The Kalpasutra tells us that, after becoming a Sanyasi, Lord Mahavira performed penance for two years in order to get mastery over His passions. For a considerable time He observed fast and the vow of silence, and all this time He sat in meditation with His gaze fixed at the tip of His nose. For the last twelve years of His life, Mahavira underwent severe bodily mortification, and at the end of that period obtained Divine knowledge, and became a Sarvagya.

Mahavira is also known as a great preacher. He travelled through many parts of India, and preached the high doctrines of Jainism and Nirvana to people professing different creeds and religions. A great part of His life was spent in preaching and travelling. It was the earnest desire of Lord Mahavira that people should give up their wrong beliefs and follow the path to true happiness. In fact He was a great philosopher. He preached on both the sides of the Ganges. First He preached in Magadha and the country round Kundalapura, where He was received with due greetings. From Magadha He proceeded to Bihar ; He visited Shravasti. Vaishats, and many other places in Bihar ; and where-

ever He went the people received Him with enthusiasm, and accepted the doctrines of His great religion. He converted men of many wild tribes to Jainism. From Bihar He went to Kaushambi. Shataneek, the ruler of the place, had heard much about the preachings and severe penances of Mahavira. He paid high reverence to the great preacher, and became His follower. During His life-time, Magadha, Bihar, Prayag, Kaushambi, Rajgriha, Champapuri, and many other powerful states in the north of India, were all converted to Jainism.

I have observed that Mahavira performed severe penance for the last 12 years of His life at the end of which He obtained Divine knowledge. Soon after this He attained true happiness or the salvation of the soul, in His 72nd year. It has been stated that he obtained Nirvana on the night of the 14th day of the first half of Kartika, when it was just twilight. This took place at a place called Pavapuri, the capital of Hastipal, the King of Bihar. It was 3 years before the end of the 4th Kal known as the Sukhma Dukhma period of the Avasarpani Era.

When Mahavira was performing penance in Rajgriha, a certain country man named Goshala, being attracted by His fame as a tapasi, left his faith, and came to Him. Lord Mahavira converted him to Jainism. He helped Mahavira very much in the propagation of his doctrines. At the time when Mahavira began to preach His eternal religion, the Vedic religion was also flourishing in Magadha, and he is said to have had discussions with many a learned Brahamin well-versed in the Vedas. Almost all of these being defeated and charmed by the truth of the old faith became his followers. By this he attained great renown in a short time. These converts were known as the Ganapadhipas or the Ganadharas, and were determined to spread Jainism throughout the whole of India. Mahavira had eleven chief pupils. They were :—Indra-Bhuti, Agni-Bhuti, Vayu-Bhuti, Vyakta, Sudharma, Mandit-putra, Maurya-putra, Akampit, Achalvrata, Maitreya, and Prabhas. Out of these only two, Indra-Bhuti and Sudharma, survived him obtaining their salvation after his Nirvana. Indra-Bhuti, commonly known as Gautama Ganadhara was the son of a Brahmin, called Vasumati, and belonged to the Gautamagotra of

Magadha. The rest of his pupils were all converts to Jainism, and died before His salvation. It is observed by the author of Kalpa-Sutra that the Sanyasis and the Yatis are the followers of Sudharma-Acharya. He was one of the greatest Jain preachers; and Jambu-Swami was one of his pupils. The pupils of this Jambu-Swami spread Jainism round Muttra.

The teachings of Mahavira are well laid down in the Jain Shastras by his pupils. He had clearly shown them that the senses cannot be the source of Samyak-Gyan or right knowledge; for this knowledge is not lost with the senses. He taught them the Karma-Philosophy of the Jains, and made them believe in transmigration. It is remarked that the caste-system of the Jains took its rise after Mahavira. As a preacher, he strictly followed the principles of his religion, and observed them in his practice also. Forbearance is the highest virtue with the Jains, and Mahavira patiently bore the abuses and even the ill-treatment of the wild tribes of Vajra-Bhumi, and Shudha-Bhumi, when he preached before them the doctrines of Jainism. He was never angry, and led a life which is a model of Jaina purity and Jaina piety.

Some men look upon Mahavira as a founder of Jainism, but their error is obvious when they learn that Rishabha, and not Mahavira, was the first Tirthankara of the Jains. Twenty-three Arhats preceded Mahavira, and we cannot call Mahavira the founder of Jainism. It will not be out of place to remark here that many preachers like Mahavira arose among the Jains, time after time, and infused new life in the decaying frame of Jainism for a short time, until it sank again and another preacher came in time to rescue it from destruction and make it the popular faith of all.

The Kalpasutra further informs us that Lord Parasnath lived some 300 years before Mahavira. It says that the Digambaris and the Swetambaris are the followers of Mahavira and Parasnath respectively; but he quoted no authority for saying so.

It now remains for us to ascertain the time when Mahavira lived. To do this we have, at first, to look to the Kalpasutra. This work is much respected by the Jains and is regarded as one

of the great Jain Histories. It was written in A. D. 411. Bhadra Bahu, the author of the work, lived in Gujrat when Dhruva Sen was the ruler of the country. He says that he composed his work 980 years after the salvation of Mahavira. So Mahavira might have attained Nirvana in the year B. C. 569. At that time he was 72 years old, so he lived from B. C. 641 to 569. According to 'Mahavira Puran; however, the date of salvation is 470 years before the commencement of the Vikramiya Era, or B. C. 526. Accordingly, he lived between the years 569 and 526 B. C. We are thus able to say that Mahavira lived about the middle of the 6th century B. C.

Some of the modern historians find fault with the Jains for regarding Buddha as a pupil of Mahavira, but it is their gross mistake. The Jain Shastras never say this. On the contrary they say that Buddha was a pupil of Pihitashrava, who is said to have been one of the pupils of Lord Parasnath. The pupil of Mahavira was Gautama-Indra-Bhuti, and not Gautama-Buddha. Colebrook, Stevenson and others confounded these two names, and blamed the Jain historians for nothing. The Jain as well as the Buddhist works assert that Mahavira was a contemporary of Buddha, who lived about B. C. 557 to B. C. 481, and this is quite in harmony with the dates in Mahavira's life which we have ascertained above.

A follower of the Lord.

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(*Continued from page 245 of Vol. XXI, No. 8.*)

Sutra 55.

The Subject of all forms of cognition is the Self, —as known by Direct Perception etc.

Commentary.

The Subject of all knowledge is the Soul, called the '*Atma*' in Indian philosophy. It is so called because it goes through (*Atati*) various modes (*Paryaya*). The existence of the Soul is proved by the *Pramanas*, both *Pratyaksha* (direct) and *Paroksha* (indirect), according to the thinkers of the Jaina school. The *Charvaka* philosophers deny the existence of a permanent, conscious Soul and argue as follows : Earth, Water, Fire and Air are the four primordial principles ; when these principles combine in a peculiar way, so as to form a (animal) body, they produce consciousness ; there is no permanent Soul which persists through the varied births and rebirths. Brihaspati said, " Earth, Water Fire and Air are the first and fundamental principles ; their combinations are the (animal) body, the object (of the senses) and the senses ; consciousness is their outcome." Just as intoxicating power is generated in rice etc. at a certain stage of their fermentation, although they were originally and essentially free from any intoxicating power, consciousness also is evolved from those unconscious principles. The Jaina philosophers criticise the Charvaka position in the following manner. The evolution of consciousness from material elements formed into a body is unproved ; for, what is (potentially) existent, can only be evolved. The Charvaka cannot say that consciousness is existent in the material elements before they form a body ;

because there is no such *Pratyaksha*. The *Pratyaksha* or perception according to the Charvaka is always sensuous. The Charvaka does not admit the possibility of any non-sensuous perception. It goes without saying that our sensuous perception cannot tell us that consciousness is existent in material elements. *Anumana* or inference is denied by the Charvaka as a source of valid knowledge; accordingly, *Anumana* also cannot be said to prove the existence of consciousness in material elements. It may be said that the Charvaka admits those inferences which are of practical utility and deny those which establish such supernatural things, as Heaven etc. But this contention would in no way improve the position; for the existence of consciousness in primordial elements which form (animal) body is a fact of inference which has for its matter something extra-natural (i.e., super experiential) and cannot be admitted by the Charvaka. It may be contended that intoxicating power may not be perceived in rice, water etc., taken separately but that it may be explicit when they are combined; just so, consciousness may be said to be explicit when the elements are combined so as to form a body. This contention is untenable. For, what is intoxicating power? Is it the nature of the things or is it something supersensuous? The first cannot be the case; for, if intoxicating power be the nature of rice, water etc, then these things, even when un-combined, should possess the intoxicating power. If on the otherhand, you say that the intoxicating power is something supersensuous, the position contradicts the fundamental theory of the Charvaka epistemology which refuses to admit the existence of anything which is not Pratyaksha or perceptible. The Charvaka may point out that the Jaina objection to the Charvaka theory of the intoxicating power is unsound in as much as the Jainas themselves admit that the intoxicating power becomes explicit when rice, water etc., are combined. The Jaina answer is that all that the Jaina theory implies is that intoxicating power is something, generated by rice etc., just as a pitcher is something which is produced by mud, the stick, the potter etc. The Jainas do not admit that intoxicating power *becomes explicit*. To *become explicit* means to *become perceptible*; a thing which becomes explicit

is accordingly supposed to be existing even before it becomes explicit. Intoxicating power is something produced by the combination of rice, water etc; it is not something which existed before that combination; accordingly, intoxicating power cannot be said to *become explicit* when rice, water etc. combine—it is produced and comes into existence only then. Hence, the example of intoxicating power is incompetent to show how consciousness becomes explicit. The next argument of the Charvaka is that the material elements *produce consciousness*. The objection to this position is that in that case the elements,—even uncombined—would produce consciousness. If it be contended that when the elements are combined to form a body, they produce consciousness, the question is: Does the body as a whole produce consciousness or does every part of the body produce it? The first cannot be the case, as in that case a person would die if he loses a tiny finger of his. The second also cannot be the case because in that case there would be many consciousness in one body. If the Charvaka contends that the embodied principle being one, the consciousness which is produced is also one, the answer is that this position contradicts the doctrine of the Charvaka philosophy according to which "The body is only a collection (of parts)." To admit an embodied principle is to contradict the Charvaka position and to subscribe to the theory of Akshapada. Further, to suppose consciousness as the product of body, raises another difficulty. At the time of death, the body remains in tact; but where is consciousness then? If it be said that consciousness is not produced in a dead body because Phlegm, Wind etc. are disordered in a dead body, the answer is, that this is not the case. The disorders are harmonised in a dead body and hence a dead body can be said to be cured of all diseases. "The harmonisation of these (Phlegm etc.) is health; their increase or decrease brings about ill health." The fact that Phlegm etc. are harmonised in a dead body is apparent from the fact that fever etc. subside from it. If the Charvaka position were true, a dead body which, as shown above, is free from all diseases, ought to have consciousness. The Charvaka may contend that although Phlegm etc. may be harmonised in a dead body, death created by their disorder does not subside from

the dead body. The answer is that the disorder of Phlegm etc. causes disease. All diseases are curable: otherwise the medical science would be useless. Now, if death is no more than what is caused by the disorder of Phlegm etc., it is only a disease and it should be curable. The Charvaka contention is that death is of course nothing more than a disease but that it is an incurable disease. But the question is: Why does the Charvaka call death an incurable disease? A disease is said to be incurable if proper medicines be not procured or if the patient die. The causes of the disease are admittedly the disorder of Phlegm etc.; these disorders etc.—the causes of diseases—are certainly not incurable. It is a matter of common experience that one person dies of one disease but that another person does not die of it. The same disease is curable in one case but not in the other. All this shows that death is not due to physical or physiological disorders,—it is due to *Karma* which reigns supreme in mundane affairs.

Matter does not produce the soul which comes from the next world (pre-existence). Is the Body an *Attendant Cause* (Sahakari Karana) or the *Material Cause* (Upadana Karana) in the matter of the production of the Soul? If the Body be said to be an Attendant Cause (condition), what should be the Substratum (the Material Cause) of Consciousness? The Charvakas do not admit any substance besides the material elements. An Effect is never perceived which is without a Cause. So, the Charvakas are bound to admit a Cause for Consciousness,—a Cause which is other than the material elements. And thus the substantiality of the Soul is irresistibly proved. A particular mode of Consciousness is due to the Soul attended with a Body. Nor, can it be said that the Body is the Material Cause of Consciousness. The Material Cause and its Effect are such that one is modified on the modification of the other. Thread and Cloth are such a Cause and an Effect respectively; because on the Thread becoming Blue, the Cloth becomes Blue and the Cloth becoming Blue, the Thread becomes Blue. Such a relationship, however, does not subsist between the Body and Consciousness. Such changes on the Body as are due to Weapon-strokes upon it have no corresponding effects on the Consiousness of the person who is, say, deeply attentive to another subject for the time

being. Unconsciousness etc. which follow the Weapon-strokes are due to nervousness arising from a sight of blood-flow and not to any derangement of the Body, just like the Unconsciousness which follows the fearful sight of blood flowing from another person's body or the sight of a tiger etc. Even if it be admitted that Unconsciousness is due to a derangement of the Body, it does not follow necessarily that the Body is the Material Cause of Consciousness. The fact that a particular state of Consciousness (here, Unconsciousness) is caused by the Body, proves only that the latter is only an Attendant Cause (Sahakari Karana) of Consciousness. Fire melts Gold; this shows that Fire is not the Material Cause but the Attendant Cause of the Melting. On the other hand, it does not appear that Consciousness is the Material Effect of the Body. Gladness, Sorrow, Swoon, Sleep, Fear, Grief, Erudition etc. are states of Consciousness; these have no corresponding changes in the Body. Hence the above definition of a Material Cause does not apply to the case of the Body. Another characteristic of a Material Cause is that the Cause increasing, the Effect increases. The quantity of Thread, for example, increasing, the quantity of Cloth increases and hence the former is the Material Cause of the latter. But this cannot be said of the Body with regard to consciousness. Some of the Sea-fishes have very large bodies; but they have very little intelligence; some of the very lean persons are characterised by excellent wisdom. It may be pointed out that a child advances in intelligence with the growth and development of his body. But this does not show that the Body is the Material Cause of Consciousness. It shows rather that the Body is only its Attendant Cause. Pouring of water increases the growth of a Shoot; but water is not for that reason, the Material Cause of the Shoot: it is only an Attendant Condition. If the Body were the Material Cause of Consciousness, every increase in the Body would have been followed by a proportionate increase in Consciousness; but this is never perceived. Another characteristic of the Material Cause is that it emerges into new forms after leaving its old form. But this also does not apply in the case of the Body. For, while the varied states of Consciousness rise and perish one after the other, the Body remains the self-same. Hence the Body cannot be said

to be the Material Cause of Consciousness. The fact is that just as fire is generated from nothing but fire, latent in fuel etc., Consciousness is generated out of some latent consciousness; this is admitting the Soul in different words. The Charvakas may contend that fire is seen to generate from gross fuel (which is included in the Element of Earth) and not from anything invisible and latent. But such an argument is clearly suicidal. For, it shows that the Charvaka doctrine of Four (independent) Elements is untenable and that the Jaina doctrine of one ultimate Element (Pudgala) is true. According to the Jaina theory, Fire, Water, Earth and Air are all essentially but one viz., Pudgala or Matter and this fact explains any of these becoming the Material Cause of any of the rest. Thus it is that Consciousness is not produced by the Elements.

The further contention of the Charvakas is that Knowledge is found to be concomitant with Matter. For example, it is found that when a person has good food and drink, he has good consciousness; where there is no good food and drink, there is no good consciousness. When a child's body is purified by *Brahmi Ghee*, the child becomes possessed of excellent wisdom. In rainy season etc., filthy worms are generated in filthy places. All these facts show that Consciousness is generated from Matter. This contention of the Charvakas is also unsound. The Body is the seat of Energy, the Senses etc. When the Body is properly nourished, the Senses also are nourished thereby and their objects are more clearly perceived and cognised thereby. This explains the goodness of Consciousness due to good food and drink and to the application of *Brahmi Ghee*. Next, it is to be noted that the Body is an instrument of the Soul. It is the Soul that assumes the Body for the purpose of feeling the effects of its acts. The example of filthy worms does not show that Matter generates Consciousness; it shows that the Souls that did bad acts assume filthy bodies to reap the consequences of their bad acts.

Are there any evidences for the existence of the Soul? The Soul is directly perceived (*Pratyakṣha*) in such forms of self-consciousness as, 'I am happy' or 'I am sorry' etc. These forms of self-consciousness are not fallacious for there is no inconsistency

in them. These are direct perceptions (*Pratyakṣha*) and are not due to syllogistic reasoning etc.; for we do not get these forms of consciousness through the mark or middle term. They are 'clear' and are accordingly Pratyaksha. They point inward i.e., prove the existence of the Soul. It may be contended that self-consciousness does not prove any Soul for it has for its matter some sort of '*formed*' substance :—Our consciousness is of the form, 'I am *fat*' or 'I am *thin*' etc.; the Soul, of course, cannot be said to be fat or thin. The answer is that even these forms of self-consciousness do prove the Soul. These prove the existence of the Soul, *attended with* a Body which is fat or thin etc. That the Body is an adjunct to the Soul is further evident from what we mean when we say, '*My* body is fat' or '*My* body is thin.' The Charvakas may contend :—We do also say '*My* Soul'; we do not mean of course that there is another Soul transcending the Soul; so, the consciousness of the form '*My* body' does no more prove the existence of the Soul, than the consciousness. *My* Soul proves the existence of another transcending substance. The answer to this Charvaka objection is that the two forms of consciousness, e.g., '*My* body' and *My* Soul' are clearly distinguishable, so far as their matters are concerned. When we say '*My* Body,' we do perceive the existence of the Soul presiding over the Body. In the case of the consciousness, '*My* Soul,' there is no other consciousness besides the consciousness of the Soul. The expression, '*My* Soul' really signifies only 'I (the Soul) am' and is used for the purpose of distinguishing one's own Self from that of the other people. The Body is an adjunct to the Soul; it may also sometimes be that just as a person in referring to his servant says '*I*,' he may call the Body 'I' and say '*My* Soul.' Hence it is that the Pratyaksha or direct perception (Self-consciousness) proves the existence of the Soul. It may be asked : In what form is the Soul directly perceived? In answer to this question, the Jaina thinkers ask : In what form are the internal perceptions e.g., Pleasure etc. had? If you say that a feeling of Joy etc. are the characteristic of Pleasure etc., we say that the Soul, as it appears in direct (internal) perception, is the support or substratum of our internal perceptions. It has been said :—"Pleasure etc. are not perceived

in themselves alone; there is the consciousness of an agent or *feeler* always involved in them and this proves the Soul. There is no consciousness of the form, 'this is Pleasure' like that of the form 'this is a Pitcher etc.'; such consciousness is always of the form '*I* have pleasure' and does consequently reveal the Soul."

Inference (*Anumana*) also proves the Soul. The Substratum, —the support or the Substance—of Consciousness must be something essentially different from the Body etc; otherwise, (the particular states of) Consciousness cannot be said to have the nature of an Effect. There cannot be any doubt as to the fact of Consciousness being an Effect. It is always fleeting and consists in varied modes in accordance with the varied objects which it represents. These modes of Consciousness, again, cannot arise from the Body, the Senses, the Objects which have forms and which are material in nature. Hence the Substance or the Reality underlying Consciousness must be immaterial in nature. This is the Soul.

The Charvaka position as to the invalidity of Anumana and Agama has already been refuted. The Jainas point out that not only do the Pratyaksha and the Anumana prove the Soul, as shown above but the Agama also bears testimony to the reality of the Soul in numerous passages e.g. "The Jiva (i.e., the Soul) is characterised by Upayoga (i.e., power of cognition)" etc. etc.

The Buddhist theory, on the contrary, is that the Soul is nothing but a series of successive moments of consciousness. There is no subsisting unity underlying these successive moments. The Jainas contend that such a theory of the Soul makes Recollection (Smarana) and Conception (Pratyabhijna) impossible. A particular idea belonging to one Series (*Santāna*) cannot be revived by another idea belonging to a different series. In the same way, a particular idea belonging to a series cannot be revived by another subsequent idea although the latter belongs to the same series; for, there being no unitary Reality, persisting through both the ideas, they are as good as belonging to two different Series. If Recollection is impossible, Conception also is impossible. Conception, as

shown before, is dependent on Perception and Recollection; on the perception of an object, 'the tendency to recollect' (*Samskara*) is moved, so to say, and the person *conceives* 'this is that.' So, if according to the Buddhist doctrine, Recollection is impossible, Conception is likewise impossible. The Buddhists, however, point out: If two ideas belong to two different Series, one cannot revive the other because the prior idea in this case is not the cause of the subsequent idea. On the contrary, in the case of the two ideas belonging to one and the same Series, the prior idea is the cause of the subsequent idea and hence the revival of the former by the latter is possible. The Jaina philosophers contend that the case of the two ideas belonging to the same series is no better than the case of the two ideas belonging to two different Series. Two ideas may be causally related; still they may be different from each other (so much so, that the revival of one by the other is an impossibility). Further, there is no rule that if the two ideas be causally related, the prior idea would be revived by the subsequent. It cannot be said that if one idea is the effect of another, the former must revive the latter nor that if one idea is not revived by another, the latter cannot be caused by the former. Further, if the effect-idea must necessarily revive the cause-idea, the contents of a disciple's mind should revive the contents of his teacher's mind. The Buddhist philosophers contend that this is impossible because the disciple's knowledge and his teacher's knowledge are two different series. The Jaina philosophers point out that this doctrine of '*Series*' is ambiguous. Is the Series identical with the Particulars of consciousness? If so, nothing is gained by invoking it. If the Series be different from the Particulars, the question is: Is this difference real or apparent? If the difference is not real, the objection just noted holds good. If it be held that the Series is essentially different from the Particulars, a question arises,—Is the Series evanescent (momentary) or is it a permanent Reality? If the Series be said to be momentary, it is as good as the Particulars and the case is in no way improved accordingly. If on the contrary, you say that the Series is a permanent Reality,—well, this is admitting the doctrine of the Soul.

The next contention of the Buddhists is that the Series (*Santānā*) is the chain of the cause and the effect. This view is wrong on the ground of Mutual Dependence; for a Series is said to be a Series because it is dependent on the Cause and the Cause is so regarded because it produces the Series. Ordinarily, when two phenomena of the same class are causally connected, they are said to belong to or form a Series. Now if the Buddhist admits this, there is no reason why the master's knowledge and the disciple's knowledge should not form *one* Series Both these pieces of knowledge belong to one and the same class and there is no denying the fact that one is caused by the other; so that the knowledge of the disciple's mind should revive the contents of the master's mind. The Buddhist may argue that knowledge is a sort of beginningless stream; it does not arise from a cause which is of *the same class* with it. (—Thereby the Buddhist philosopher means to show that the master's knowledge cannot be said to be the cause of the disciple's knowledge and hence cannot be revived by the latter). To this doctrine the Jaina objection is that if knowledge is a beginningless stream, you cannot admit the doctrine of pre-existence or pre-incarnation (to account for, as is done by the Buddhist himself, the form of a man's present knowledge.) If the Buddhist contends that knowledge has for its cause something different from knowledge, then a man's present body is the cause of his knowledge; in that case too, pre-existence or pre-incarnation becomes meaningless or impossible.

Then again, the Buddhist doctrine cannot escape the fallacy of 'Fruition of what was not done' (*Akritabhyayma*) and the fallacy of 'Annihilation of what was done' (*Kritapranasa*). Conscious states, according to the Buddhists are strictly momentary. Upon the principle of this doctrine, it is impossible to hold that merit is acquired by doing a good act; because the conscious state in which the good act is done is destroyed as soon as the act is done, so that no persisting agent continues to enjoy merit as the effect of that good act. For the same reason, it is equally impossible to maintain that merit enjoyed by a man at a particular time is the effect of a good deed, previously done by him; for, no persisting Soul or agent is admitted by the Buddhist. To avoid

the above two fallacies, the Buddhist appeals to the doctrine of Causality; although there is no persisting Soul, merit must be said to be due to a good act, because merit and good act,—in fact, the successive conscious states—are causally connected. This flow or stream of conscious states is the Series. The Buddhists contend that this doctrine of the Series explains everything. The theory of a permanent Soul leads to difficulties; for, admittedly, there are varied conscious states; the Soul, alleged to be permanent, must accordingly be admitted to undergo variation and modification in accordance with the variation of the conscious states; and if the Soul be supposed to be varied and modified from time to time, it must be said to be impermanent. The further argument of the Buddhist is that if, on the contrary, the Soul be supposed to remain unchanging and ever un-modified,—*Karma* or act must be said to be *fruitless*; for, how would it produce any effect,—in the shape of pleasure or pain—on the ever immutable Soul? The Buddhist philosopher accordingly concludes that there can be no permanent or persisting Soul. He shows how this Soul-less theory is the only true doctrine, leading to *Nirvana* or final Emancipation There is no Soul, no permanent Self; accordingly, one should not feel any attachment to the things mundane; if there is no "I," how should you call a thing "*mine*"? The Jainas point out that the doctrine of Series does not explain how a good act must have a good fruit (merit). The utmost that the theory of Series can explain is that the immediately succeeding conscious state is the effect of its immediately preceding conscious state. It cannot explain how happiness, for example, experienced long after the doing of a good act, can be said to be the effect of the latter. The Buddhist objection on the ground that varied modifications make the Soul impermanent is not serious. The Jainas maintain that in some respects, the Soul *is* impermanent just as in some respects, it *is* permanent. Finally, the Buddhist doctrine of Emancipation is fallacious as well. The Jainas point out that for the purposes of Emancipation, all that is necessary is that one should correctly understand the miserable nature of the mundane existence and the essentially joyous nature of the Emancipated Self and act accordingly. This and not a doctrine of *No-Sou*

makes one indifferent even to his body,—which thus leads to his Emancipation. Against the Soul-denying theory of Buddhism, it may be said: If there is no persisting Self, for whom is intended the blissful Emancipation or who would strive after it? Each conscious state is held by the Buddhist to be strictly momentary: so that a conscious person striving after Emancipation is like the unhappy Devadatta labouring for the happiness of Jajnadatta. *Series* is nothing *re-al*; if it is real, the Soul is admitted in a different term.

A Short History of the Aggarwals.

THE Aggarwal dynasty comes of from *Agraha* which was a flourishing city in the district of Hissar (Punjab). The Aggarwals were originally sons and grandsons of Maharaja Uggarsain, who was a great warrior and belonged to the Kshatriya caste. He was related to the Solar dynasty. He was the son of Raja Mahidhar, born in 4981 year before Shri Mahabir and before 5508 years of Christ, so his birth was 7433 years before now. He was coronated at Chandrawati when his age was 35. Five years later he populated Agra. He had 18 sons, whom he sent to 17 *Gurus* or Pandits to study, as he could find the 17 Gurus at that time. The 18th boy was sent to Rishi Gargya who was the Guru of his first son. When the boys finished their studies they were known after the name of their Gurus who were 17, hence their *Gotras* were 17 according to their Gurus.

Raja Uggarsain married his 18 sons to the 18 daughters of Raja Bikhanan, who was Nag *Bansi*. When the sons went abroad in search of their livelihood, Raja Uggarsain was besieged by Raja Kurakth Bindoo of Egypt and was slain. When his sons heard the melancholy tidings they forsook *Agra* and populated *Agraha* but they were very sorry to find that no Raja liked to give their daughters in marriage to their family owing to their defeat in war, so they afterwards resolved to marry their sons among the daughters of their brothers and change their *Chhatri* clan to *Vaish*.

In about the 45th year of Bikram, Shrimad Lohacharya visited *Agraha*. Diwakor Deo Raja with his family and other courtiers

went to hear the discourse of Lohacharya, and they were very much pleased to learn the duties of Gharista Dharma. And when they desired to give food to Lohacharyaji he said he wont have that until they become *Jains*, so all were converted to Jainism. A wooden Image was put up for their worship then and there, and about a lakh of people embraced *Jainism*. The Jain Aggarwals came into existence on that day.

Afterwards when they were routed in the year 712 A. D. by. Mohd. Abdul Kasim Khalipa they were so much depressed that *Agraha* was looted and about 40,000 of them were slain. Some 1,200 women become *sattis*. From that data *Agraha* was left by the Aggarwals and it never reached its former dignity again.

SUMER CHAND JAIN.

JAINISM IN QUESTIONS AND ANSWERS.

(*Continued from page 252 of the last issue*)

49. Q. How many kinds of birth are there ?

A. There are three kinds—Sammurchhana, Garbha, and Upapada. Sammurchhana is spontaneous generation ; Garbha is uterine birth ; Upapada is instantaneous rise.

50. Q. Which beings are born by each kind of birth ?

A. Beings with umbilical cord (e.g. human beings), incubatory (e.g. birds) and unumbilical beings (e.g. lion) are born in Garbha. Hellish and Celestial beings are born by instantaneous rise Upapada. All the rest are born by Sammurchhana or spontaneous generation.

51. Q. How many kinds of bodies are there ?

A. The bodies are of 5 kinds—the Audarika, the physical body ; the Vaikriyika, fluid body ; the Aharaka, the assimilative body ; the Taijasa, electric body ; the Karmana, body formed of Karmic matter.

52. Q. Describe the characteristics of the five kinds of bodies.

A. Audarika Sarira is so called because it is made up of *sthula* or gross matter. It is also desired from *udara* or womb i.e.

that which is born from the womb is *audarika*. It refers to the organic bodies of men and animals. Vaikriyaka Sarira is one that can be transformed into shape or magnitude. This peculiar kind of body is only for the Devas and the hellish beings. Aharaka body is that subtle body which emanates from a *yogi* that has some doubts regarding the truth of the reality and which goes forth to a more fully informed person to clear the doubts. Taijasa body is the fine shining body formed of molecules of electric matter called *taijasa vargana*. Karmana sarira is that which is associated with the mundane soul always in its wanderings in Samsara.

From Audarika body onwards every succeeding body is finer than the preceding one. The *taijasa* and the *karmic* bodies are always found with all mundane souls. Their connection with the soul is without beginning. The Karmic body as well as the electric body are not the means of enjoyment to the soul through the senses and the mind, as the physical body can be. Audarika sasira is produced in beings born in the unbryonic way or by spontaneous generation; vaikriyika body in those born by Upapada or instantaneous rise. In exceptional circumstances this body and the taijasa body can be attained by *labdhi* due to special austerities. The Aharaka body is beneficent, pure and unpreventible in its course and comes forth from a *yogi* in the *pramatta samyata* stage i.e. one with very high spiritual advancement. The bodies of hellish beings and of the organisms spontaneously generated, are neuter in sex. The celestial beings never have neuter sex. They are masculine or feminine. Those born of an embroyo have the 3 sexes. *i.e.*, they can be masculine, feminine or common.

The hellish and the celestial beings, those who are gifted with the highest kind of physical body in their last incarnation and those human and sub-human beings in Bhogabhumi live the full span of their life. The remaining beings i.e. human and sub-human beings in Karmabhumi can have their lives cut short, by external causes, such as accident, suicide, disease, etc. etc.

Reviews of Books and Periodicals.

Canarese.

Purva Purana (Purva Bhaga) edited by Nyayateertha A Santhiraja Sastriar and published by M. Krishnaiya Gouda of Manyangud Jagir, Vynad Taluk, Malabar District. Price Rs. 6.

The earliest available record of the lives of the 63 great personages (who are the 24 Tirthankaras, 12 Chakravartis, 9 Narayanas, 9 Prati-Narayanas, and 9 Baladevas) is the Mahapurana according to the Digambaras. The work which is a great masterpiece in Sanskrit contains 20,000 slokas, composed by two celebrated Jain Acharyas, Sri Jinasena and his disciple Sri Gunabhadra. Sri Jinasena wrote 12,000 slokas in which he has described in detail the lives of Sri Rishabadeva and his son Bharateswara, the first Tirthankara and the first Emperor. That portion of the book which Sri Jinasena wrote is called the Purva Purana whereas that contributed by Sri Gunabhadra is called the Uttara Purana which contains 8000 slokas narrating the history of the remaining 61 great persons. The Mahapurana forms the History portion of the Jaina Literature and as such it is of immense use to students of Ancient Indian History. Besides the lives of the 63 Great Persons we read in the Purana about many other kings, warriors and ministers. The book gives us excellent moral teachings, full explanation of the *Tattvas* and a description of the nature of Samsara, of Karma and Moksha. In point of poetical diction, profoundness of meaning, beautiful arrangement of words and fullness of sweetness, the Purana is second to none in the vast field of Sanskrit Literature.

In Hastimalla's " Vikranta-Kauraviya-nataka " we read,

> '*Tachchishya pravarojato Jinasena muniswaraha*
> *Yadvagmayam purorasitpuranam pratamam bhuvi.*'

From this, some people are of opinion that Jinasena was the first to write Puranam among the Jains. This is wrong. Jinasena himself says, in Canto I, verse, 19, that he is only writing a summary of the history of the 63 Great Persons as narrated by the Gurus before him. Hastimalla's verse simply praises the work of Jinasena as the first in point of excellence etc., on the earth.

The Volume which is now on our table is an excellent edition in Canarese of the first 20 cantos of the Great Book. The Sanskrit slokas are given in Canarese script and the meanings of every *sloka* is given in simple Canarese prose with footnotes wherever necessary. In this volume we read the history of Sri Rishabadeva till His attainment of Kevala Jnana or Omniscience. All Canarese knowing Jains and non-Jains will find this book very useful. We congratulate the learned editor and the munificent publisher for bringing out this very important and sacred work. We hope that they will soon publish the other volumes and thus enable all the Canarese people who cannot understand Sanskrit, to be benefitted by the rich treasures contained in the Mahapurana.

Urdu.

The Aggarwal Bansawali, by Mr. Sumerchand Jain, Accountant, Bhatinda, Punjab, Price As. 3 only. The correct compilation of a book on the history of the Aggarwal Sect was much wanted and that want has now been removed by the small book before us. It describes who Maharaja Uggersain was, when he lived, how he populated Agra, how he encountered with a Raja of Egypt, and how he fell a victim in the war. His sons who were divided into *18 gotras* then populated Agraha and began to live there as kings. In the time of Lohacharya, a Jaina Muni, most of the people were converted to Jainism which religion they are professing even now. In the end it is stated how the colony of Agraha was conquered by Abdul Qasim and how the women of the pious became *Satis*. The book is very interesting and should be in every house of the Aggarwal Jains.

English.

The Journal of Ayurveda. Edited by Mahamahopadhyaya Gananath Sen, M.A., L.M.S., and Vishagbhushan Kaviraj A. C. Bisharad, M.R.A.S., (Lond). No. 2, Horokumar Tagore Square, Calcutta. Annual subscription Rs. 10. This is an excellent monthly on the system of Ayurveda ably edited by two distinguished authorities on the subject. Almost all the articles in it are very instructive and useful. Every statement is supported by original texts quoted from Bhavaprakasha, Rajaballava, Charaka, Sushruta, Bagbhat and numerous others. Even a lay

reader can be benefitted by a careful reading and understanding of the learned articles. We have to say that a Journal like this which can be of great use to a larger section of the English-knowing Indian public should not be so highly priced.

The Indian Historical Quarterly. Edited by Dr. Narendra Nath Law, M.A., B.L., F.R.S., Ph. D. 107, Mechnabazar Street, Calcutta. Annual Subscription Rs. 6. This is a high class Journal treating of Indian History, Literature, Religion, Philosophy, Foklore, Archæology, Numismatics, Epigraphy, Geography, Ethnology etc. The articles in this Quarterly are all contributed by eminent Research Scholars. This is a suitable medium by which the many Oriental Scholars in India and abroad, can express the views and results of their research.

NOTES AND NEWS.

The late B. Sultan Singh of Meerut.

WE learn with great sorrow the sad news of the death of B. Sultan Singh Jain, Vakil of Meerut at 9-30 a.m. on the 23rd September. He was born at Baraut, educated in the Government High School, Meerut and matriculated in the year 1892. After leaving the school he entered Government service and remained in it till 1896. But he was one who wanted to be a master of his own time; so he disliked service under any one, sat for the pleadership examination and came out successful. In 1898 he began practising as a pleader which he was till his death. He was a man of great energy and enthusiasm and he never failed to take part in any movement started for the advancement of the interests of the community. He was an active figure in the Jain Mahasabha and in the Jaina Youngmen's Association. From 1908 to 1911 he edited and published our Gazette. Lately he was the Editor of the Jain Pracharak—the Urdu Organ of the Delhi Jain Orphanage. The Jaina community has sustained a great loss by his death. We offer our sincere condolences to the bereaved family. May his soul rise up to the Region of Eternal Bliss.

A HEARTY SEND OFF TO Mr. C. R. JAIN.

Mr. Umrao Singh, Secretary, Jain Mitra Mandal, Delhi writes :—The Jaina Leader Mr. C R. Jain, Bar-at-Law, who is proceeding to England to fight *Shri Sammed Shikharji Puja Case* now pending in the Privy Council, was given a grand reception on his arrival at Delhi on 22nd September 1925, and on the 23rd instant a most crowded meeting of the Jains was held *under the auspices of the Jaina Mitra Mandal* Delhi in the New Jaina temple Dharampura to bid him farewell.

The proceedings began with the recitation of prayers by Pt. Tulsiram Kavya Tirtha. A number of poems in praise of the learned scholar were then read, of which particular mention may be made of one composed by a Mohamadan poet *Mr. Sultan Mirza Zaiba* who is a great admirer of the Jaina leader. The Secretary then read a number of messages received from prominent leaders of the community from all parts of India including those from Seth Sir Hukam Chand and Rai Bahadur Mr. J. L. Jaini Bar-at-Law, Law member, Indore. The Hindi address, on behalf of the Delhi Digambar Jain public was read by Pundit Mahboob Singh, and the English one, by Professor Lakshmi Chandra Jain M A., L.L.B., F.R.S., Allahabad. Mr. C. R. Jain made a touching reply and said, that while he did not deserve the heaps of praises showered on him, he would endeavour to prove worthy of the trust reposed in him. He would spread the high ideals of Jainism in England as in India, and try to give the message of peace and good-will to all. He thought that all religions had their basic ideals mostly common, to one another, but they had to be realised and emphasised. He would try his best to make this clear by means of books and pamphlets but that would need the monetary support of the community. He also made a brief appeal for funds for the Jaina Hostel, Allahabad, which was seconded by its warden Mr. L. C. Jain. About Rs. 250 were collected. The whole function was a great success. Mr. C. R. Jain left Delhi for Lalitpur and Bombay, *en route* to England, on the 24th instant by Mail. Hundreds of persons were assembled on the station to give him a hearty send off.

MESSAGES TO Mr. C. R. JAIN.

From Rai Bahadur L. Jagmander Lal Jain M.A., M.R.A.S.

Bar-at-Law, Law Member, Holkar State, Indore.

Brother Friend, Mr. C. R. Jain. Pregnant with divine and far-reaching possibilities will be your this visit to the West, going, as you are, with the re-lit lamp of Jaina Wisdom in your devout and devoted hand. Keep it bright, blazing and electrify with the lustre of its omniscience, the Mahavira Jaina Brotherhood and Jaina Literature Society in London also. We are happy in seeing you off. We shall be happier on your successful Return. Jaina Dharma Ki Jaya. !!!

From Mr. Ajit Prasada, M.A., L.L.B. Lucknow.

Dear and respected friend :—I failed to see you off at the Lucknow Railway Station.

It would have been a privilege and a pleasure to bid you fare-well once again at Delhi. But this is not to be. May you be victorious in the great cause for which you are going, may you carry the Light of Jainism to distant Europe and America, may life and light infinite come to you, and through you the humanity at large, is my heart-felt prayer, and may you return to us early full of glory, and crowned with success is my fondest desire. Jai Jinendra.

From Mr. C. S. Mallinath, Editor "The Jaina Gazette" Madras.
To Mr. Pannalal Jain, Delhi.

My dear Brother, I am glad to receive your letter dated 15th Inst. You have asked me to send a message to be read at the meeting in which you wish to give a hearty send off to our respected leader, Mr. Champat Rai Jain.

I wish I were there with you in person but distance and circumstances stand in my way. Though I am hundreds of miles away from you I am still with you in spirit in all your activities to promote the cause of Jainism and the cause of Jaina Community. Believe me I am now by your side standing before our Vidya Varidhi.

What have I to be conveyed as a message to Mr. C. R. Jain, who is a Barrister of long experience, a Scholar of high distinction,

a leader of great reputation and a Champion of Justice and Truth. Sri Sammed Sikharji, the most sanctified thing on the face of the whole earth for the Jainas is not the property of any individual, sect or community or even a nation. It belongs to every living being that has faith in Jainism. We the Digambaras do not want to have the ownership of the Holy Hill for ourselves. If I am correct, we want only this much—that we should have equal right on the Hill with our brethren and that nothing should be done to interfere with the time-honoured sanctity of the Shikharji. We fought at Hazaribagh for this recognition through Messrs. C. R. Jain and Ajit Prasadaji and came out successful. Now the case has gone to the Final Court of Justice and Mr. C. R. Jain though fairly old rises up with the vigour of a youth and goes to England to represent our cause there.

I join with you all in praying to our Blessed Lord Sri Mahavira and to the Sasan Devas to guard him in his voyage to the land of our Rulers, to bless him with good health, to bring him triumphant back to our shores safely.

May the blessings of our Lord be on all living beings.

A CRYING NEED.

Mr. Jey Kumar Singh Jain, Manager, Jain High School Panipat writes :—The Jain High School of Panipat is the only High School of the Jains in the Punjab, and is certainly one of the most flourishing institutions of its kind throughout the whole of India. It has about 500 pupils on its rolls and the number is steadily increasing. The institution is being run by a Limited Society comprising enlightened Jains of all shades of opinion. The Society's activities are not confined to the secondary and primary department of the main institution: they extend to a Night School for Adults and two Branches in neighbouring villages. The popularity of these institutions is clearly evidenced by the fact that they are attended by boys of all castes and creeds. The study of Jain Scriptures is compulsory for one and all. The day's work invariably opens with Jain prayers in which all join.

The School Library contains about 2,500 books, out of which about one-fourth are on Jainism. There are also a Social Service

League, a Co-operative Society, and a Boy Scouts Association, to supplement the education of the boys.

During 1924-25, the total expenditure amounted to over Rs. 16,000 which was met by the Government, District Board and Municipal grants, tution fees and local subscriptions and mofussil donations. The Panipat Jains alone contributed about Rs. 2,500.

There is besides a special Sanskrit Department for the teaching of Religion and Jaina Philosophy. Those who take to this line are also helped in the study of the various vernaculars, Mahajani Accounts and Arithmetic. The subject of Mahajani accounts is, as a matter of fact, compulsory for all students in all the institutions up to the fourth standard. Encouragement is given to students of the Sanskrit Department by means of monthly stipends of Rs. 10 and Rs. 5 to mofussil and local students respectively.

The school building is more or less complete. But the Hostel which at the present time is located in two rented houses and accommodates about 100 boarders, needs to be provided with a building of its own. This is the one great handicap on the growth of the various institutions run by the Society. A beginning has already been made in this direction by the acquisition of a plot of land, but there are no funds for the erection of the required buildings. The Society therefore earnestly hopes that all lovers of Jainism will come forward with munificent donations to help the good cause.

SOME OPINIONS ON "THE JAINA GAZETTE."

Svasti Sri Lalita Kirti Swamiar Avl., of Danshala Mutt, Karkala, (South Kanara) observes :—"The Jaina Gazette is the only English paper devoted to Jain philosophy and Literature. The high status which it has attained is due to the hard work and enthusiasm of Mr. C. S. Mallinath, the present Editor. We hope every success to the paper."

* * * *

Miss Amy Thornet in Australia says :—

"Go to this Gazette for the analysis of man and his mist-hidden descent,"

Mr. Kannoomal M.A., Judge, Dholpur writes:—"The three copies of the Jaina Gazette kindly sent to me by the Manager, are replete with instructive, interesting and uplifting articles. It is a matter of gratification that the Jains have got such a well-conducted magazine for the propagation of their religious ideals. It would be a pity if this magazine, for want of sufficient patronage and what is more important funds were to fail. The appeal of the conductors of the paper in this respect is not a day too soon. The Jains are a rich people and number not less than 11 lacs and this is the only English monthly they have got. If one paper so well edited, so nicely got up and so efficiently conducted is not well supported by the community, it must be considered that its importance has not been fully brought home to the minds of the Jains. The world is eager to hear the message of Ahimsa. More especially when Mahatma Gandhi has made its delivery, his mission. Mahatma Gandhi is only a bearer of it not its originator. The sublime doctrine of Ahimsa was evolved in the hoary antiquity by the great prophets of the Jains History keeps no record of the twenty-two Tirthankaras that have preached and promulgated this message in the prehistoric past. Lord Parsvanath is the 23rd Tirthankara of whom the present history has a fragmentary knowledge. If Lord Mahavira—the 24th and the last deliverer of this message, has been considered by some ill-informed writers as the originator of Jainism and Ahimsa, it is because the present age has the knowledge of only this Mahatma—even that in an insufficient measure.

Jainism is a very ancient religion and none has succeeded in finding out when it originated. All the ancient scriptures of India mention it as already existing. Side by side with the Vedic religion, it has been found to be in existence. The metaphysics, ethics and secular sciences of Jainism do not rank inferior to those of other religions of Asia and Europe. In order to fully understand the development of intellectual thought in the world, the study of Jain literature is a necessity.

Dina Nath Bhabra, B.A., B.T., Head Master, Government High School, Sialkot, writes:—"The good which this

Jain Organ is doing to the people in general and the Jain world in particular, is what cannot he overestimated.

Jainism is a Religion, the merits and beauty of which have, since centuries, been lying hidden from the reach of all of us as they remained confined within the four walls of an unknown dialect—Prakrit. Even we who have been the recipients of degrees have not been lucky enough to be gifted with the power of decyphering the most sublime and lofty ideals and deep and subtle philosophy underlying the doctrines of this religion. It is through the medium of this magazine that this philosophy, being transformed into English, is being carried to the literate members of the Jain community who but for this, would undoubtedly have remained in dark about it.

In addition to this, another very important service which this Journal is rendering is that the wrong notions that are prevailing among the Non-Jains and have gone so far as to have a firm hold on their minds, are being gradually eradicated It must not be supposed to be an easy task. It is for this reason that we ought to feel proud for the existence of this organ which speaks our mind and deserves our patronage."

Mr. Banarsi Das Jain, M.A., 112, Gower Street, London writes :—" I have regularly read the Jaina Gazette during the last several months. Though 20 years old, it looks like a child of 5 for its growth which seems to have been very much hampered by lack of nourishment (literary as well as pecuniary) which it so well deserved, being the only magazine among the Jains conducted in English. Judging from its contents, I think it is exactly what a Jaina periodical ought to be in this age of liberal thought and awakening. The size is too small, especially when it is the only Magazine in English and has to tackle with problems ranging over all sorts of human institutions. " Philosophy, Religion, Ethics, History, Literature, Law, Architecture etc., etc. every month." For all these subjects, separate Journals are required. I should suggest that either the scope should be limited or the size enlarged........... In my opinion its pages deserve a perusal by all Jains and students of Jainism."

Mr. B. Rickhab Dass Jain, B.A., Pleader, Meerut, writes :—

"It is indeed a very excellent paper. Even Non-Jains read it very fondly here."

Mr. Harisatya Bhattacharyya, M.A., B.L., Howrah says :—

The service that it does to the cause of Jainism is simply invaluable. This is the only Jaina Journal which has been able to rise above the petty sectarian disputations and devote itself whole-heartedly to a scientific study of Jainology. It has always fearlessly defended and fought for the rights and privileges of the Jainas. It has removed numerous doubts and wrong notions about the Jainas and their History and Philosophy. The Jaina Gazette is the only paper published in English, so far as I know, to which a student of the oriental research can be referred for information about Jaina archaeology, epigraphy, ethnology, geography, history, folk-lore, literature, philosophy and religion. I have always maintained that the study of Indian philosophy is incomplete if the Jaina system—much neglected and more maligned—is left out of account. I am further of opinion that much light may be thrown on many dark points of the ancient History of India, by the massive and as yet unexplored literature of the Jains. It is the Jaina Gazette which attempts to present a faithful and scientific account of the Jaina Standpoint and as such, its usefulness can harldly be exaggerated.

M.R.Ry., K. S. Ramaswami Sastriar Avl., B.A., B.L., Sub-Judge, Tanjore, writes :—

I have been reading the issues of the Jaina Gazette off and on, specially the issues published from 1919 under your able editorship. You have been conducting it in a spirit of deep insight and wide toleration. Jainism is a fine flower of Indian thought and is vitally related to Hinduism in innumerable ways. Its idealisation of Ahimsa and purity and spirituality has been a potent force in the life of India. I wish your noble work every success.

Praktana Vimarsa Vichakshana, Rao Bahadur R. Narsimhacharya, M.A., M.R.A.S., Malleswaram, Bangalore, writes :—

Your Journal has been doing excellent service not only to the Jaina community but also to other communities interested in religion and philosophy by publishing month after month valuable articles bearing on the Jainas and Jainism. It not only gives correct information about Jainism but also tries to remove existing misconceptious about it. Nor does it neglect the political and social uplight of the Jaina community. Being the only English Journal, ably edited, of that important community, the Jaina Gazette has a strong claim on the support of every English-knowing Jaina and every well-to-do member of that community. I cordially wish the Journal every success.

Mr. T. V. Seshagiri Iyer, B.A., B.L., M.L.A., Retired High Court Judge, Madras, writes :—

"This is the true spirit in which religious magazines should be conducted in this country."

The 'Swarajya' observes :—

"The Jaina Gazette contains very interesting and valuable articles on important topics in Eastern and Western philosophy, Indian History, Literature, Law and Science based on up-to-date research."

Dr. Helmuth Von Glasenapp, Professor of Sanskrit, Berlin University, Germany, writes :—

"I read this Journal always with pleasure because every number of it contains one or some articles of interest for a student of Jainism. I hope you will translate also other passages of the *Sri puranam* and publish them in the Gazette; I found the first article very useful."

Dr. Satischandra Vidyabhushan, M.A., Ph. D. M.R.A.S., etc, Calcutta says :—

"The Jaina Gazette, is supplying motive power, and vital energy to all Jaina Movements in India."

Mr. A. Puttuswamiah, B.A., L.C.E., Retired Executive Engineer, Mysore, writes :— "I have been a subscriber to the Gazette for the last more than 8 or 9 years and I am glad to say

that it has been doing very good propagandist work not only in bringing people of different sub-sections of the Jaina Community into closer unity, but also in the direction of disillusioning the minds of learned scholars of other faiths from the mistaken notions about the Jaina religion. The articles published from time to time, are very edifying and instructive, as they are being contributed by educated and cultured men of the community, not to speak of the literary grace and masterly exposition found therein.

The Gazette has been doing very useful work indeed in the light of the above remarks, especially for the past 5 or 6 years, as Mr. C. S. Mallinath, the present Editor, has been sparing no pains as he has thrown his heart and soul for its gradual and substantial improvement.

As such, the journal richly deserves special encouragement from the wealthy and educated classes of the community and I heartily wish for its long life and prosperity in the interests of the amelioration and advancement of the community as a whole."

Mr. Chaitan Das, B. A., Headmaster, Govt. High School, Muttra, writes:—The English Jain Gazette of which Rai Bahadur Mr. Jagmander Lal Jain, M.A., Bar-at-law, now Chief Justice of Indore, is the Chief Editor has been doing most valuable service to the Jain community.

Like the Bharat Jain Mahamandal (All-India Jain Association) of which it is an organ its policy has always been to support the cause of union among all sections of the Jains, to promote peace and good-will among them and to show to the world that Jainism is universal, most liberal and scientific. It has created a number of admirers of Jainism in all countries of the world and has a very wide sphere of its usefulness.

The present assistant Editor Mr. C. S. Mallinath is a selfless worker devoted to the cause of Jainism and the Jaina community. My hearty congratulations to him for the splendid way in which he is doing the work in spite of various difficulties of men and money.

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